

Journal
of
The Zen Studies Society

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Please note that due to the increase in printing and mailing expenses, the subscription fee for the Journal of The Zen Studies Society (two issues) is \$8 domestic/\$10 foreign. Please send your check to New York Zendo, 223 East 67 Street, New York, NY 10021-6087. Be sure to include your name, address, zip and phone number. We depend upon your subscriptions and contributions to continue this publication. Thank you for your support.

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Cover photograph by Gerrard Murrell

Compassion

by Eido Roshi



G.Murrell

Among the many teachings of Buddha Dharma, wisdom and compassion are the most essential. The Chinese words for compassion are Ji Hi. Ji means "to give or to offer spiritual comfort to," and Hi means "to deprive or to remove suffering from."

We are self-centered individuals. If we are asked what it is that we love the most, we may have many answers, but if we speak truthfully we will admit that we love ourselves the most. I remember a teisho that Soen Roshi gave once. In it

he said, "I love myself the most. I hate myself the most." When someone makes such an honest statement, we remember it.

However, self-loving has a limitation. It is here that Buddhism offers the idea of bodhisattvaship. To state it briefly, this idea is the opposite of self-centeredness. The bodhisattva serves others, and he saves others first. There are two "styles" of bodhisattva action. One is the moral or ethical style: We do for others because we think that we ought to. We do so because we think that it is good, but this style comes from our self-centered habit. The second way comes spontaneously from the experience of self realization. The bodhisattva realizes that there is no one to save and no one to be saved. There is no self and no other. No longer does he think, "We have to save the others," but instead he cannot help but do so.

In the Diamond Sutra Buddha tells Subhuti that if someone says that he will emancipate all sentient beings, he should not be regarded as a bodhisattva because the true bodhisattva realizes that there is no one to be emancipated and that there is no bodhisattva as such. When compassionate action comes about through obligation or social pressure, this is not real compassion. Real compassion comes when there is no one to liberate, no one to be liberated.

When someone is learning to drive a car, he is very conscious when it is time to push the clutch, when it is time to sig-

nal, and at first he is quite awkward. He must be aware of many things and each action. We would not consider him a good driver. The good driver has ceased to be conscious of what needs to be done, and so he drives freely and properly. The same thing may be said of the compassionate deed. If we feel that we must be helpful and sympathetic, it is similar to having to think, "Now it's time for the blinker, now it's time for the clutch" and so on. The bodhisattva does what he does without realizing that he is being compassionate.

There is a wonderful photograph of Gempo Roshi as an old man. It is the expression in his eyes. There is nothing extreme in them, that is, they do not stare fiercely as Hakuin's nor are they relaxed and idle. Gempo Roshi's compassionate being appears in them. This true compassion showed not only in his eyes but also in his words. One felt they were not necessarily sweet nor necessarily tough. To be in his presence felt as though a soft spring rain had penetrated into the desert, that it had penetrated into our dried hearts. In Buddhism perfect compassionate action is not expected from the beginning. In the "Bodhisattva's Vow" it is said that "Even though he may be a fool, be warm and compassionate toward him. If by chance he should turn against us and abuse and persecute us, we should bow down with humble words...." This belongs to the category of self-conscious compassion. At this stage of practice, the self-consciousness activity should be used "intelligently," that is, one should not show one's feeling that

something special or extraordinary is being done. The student should try to be neutral and not express opinion. In this regard I feel rather uncomfortable with the method of education in this country where people are encouraged to clearly express his or her opinion. One must have an opinion either yes or no.

We are practitioners which means that even though we may have attained deep insight, it is not yet integrated into our being and daily life, but rather the old habit of self and other still exists. But once we have had such experience of deep insight, even our self-conscious compassion takes more space than before.

In our daily life at the monastery, for example, there are many disagreements and conflicts. How to deal with them becomes our daily practice. When conflict arises, there are two distinct opinions. One wants to overcome and defeat the other. Both individuals essentially want the same thing, they have the same purpose, namely, to realize the meaning of Sangha--"harmonious beings." Each has concern for the Dharma. When conflict arises, each must give up something. Each must be willing to give up self-righteousness in an act of humility. If one, for example, is willing to confess, to make something open which he has committed and the other responds with broad-mindedness and forgiveness, each transcends his fear of losing something. The way to integration and harmony is open.

Sometimes students come to me with stories or gossip or other things to say that

are so difficult to hear. To listen causes me great pain. When someone comes with such information I can see that what they want is not to idly gossip but to share his burden or problems and suffering. And by listening he is relieved of some of the load. This listening, though we say, "Don't gossip!", may be an act of compassion which requires patience. In this case we must listen, listen, listen. But sometimes to listen may cause the student to become spoiled. In this event I would ignore him or tell him to be quiet. So being quiet at times is the more compassionate act. To know what is appropriate is zenki or Zen action, and one cannot know how to act in advance. It is spontaneous activity. When it is time, we discern the appropriate means to deal with the situation.

What is zenki? What zazen can give us is accumulated zazen energy which is called joriki. Another thing is wisdom, that is, true insight. The relationship between them is like gasoline of a car and its headlights. Without gasoline or joriki, the car cannot move, and without headlights or wisdom, it is dangerous to drive. In human life we are like a car driving in the darkness of ignorance, the night highway. Zenki means that with sufficient joriki and clarity of insight, one can drive on the dark highway freely and safely. One can control the speed, and he knows where to take the turns. When joriki and wisdom are well penetrated, his deeds, his words and his appearance become compassion itself. In other words compassion must accompany true understanding and sufficiently accu-

The Practice of Zen in Christianity

by Sr. Jeannine Boutin



[Sr. Jeannine Boutin is a member of the congregation of The Daughters of Wisdom. The religious devotion of her grandparents, mother and father deeply inspired her, and she entered the novitiate in 1941 at the age of fifteen to study her vocation. Two years later she made her religious profession taking the vow of poverty, chastity, and obedience. "To some the gift of teaching is given, to others nursing or preaching. I consider it my gift," she has said, "to be able to serve others." Sr. Jeannine is currently assigned to Montfort Missionaries, a retreat center in Bay Shore, L.I., where she is the executive housekeeper.]

* * *

I was born in Canada into a very Christian family. Life was rather primitive if we compare it to today's life. Faith in God, family life, hard work, and prayer were valued. I was a very shy little girl, too shy to talk easily to people. Being in daily close contact with nature gave me, if I may say so, my first orientation to zen. Before I had ever heard

mulated zazen energy. Compassion is not mere words, but with years of practice we learn little by little. In human life there are so many living koans, and each time we encounter one we must learn to overcome it. In running a zendo one sees that each member has different problems, different opinions, different needs, and perhaps it is not possible to make everyone happy if we attempt to deal with each problem as such. If you satisfy one person, then another will be dissatisfied. To make peace in this way would require enormous effort, and the problems would be endless. This is where Buddhism says that we should forget about all these leaves and branches. Instead, we must present true wisdom and true virtue which are in accord with the universal principle. Then all will be more or less contented.

A man of Ji Hi is a man who understands to whom spiritual comfort is to be given and from whom pain should be taken. Kanzeon Bodhisattva is compassion personified, but Zen Buddhism urges us to become the living Kanzeon. This life is short, and it is hard. If we want to be free from hardship and to transcend the limitations of life, then we must do zazen. We must do it to become beings of Ji Hi. Such a man is expected to be a kind of messiah. Many will come to him so they may be unburdened of their suffering. Naturally the man of Ji Hi will encounter and receive many problems, but the world needs such beings. "However innumerable all beings are, I vow to save them all." Keep this in your mind.

of Zen, had ever heard the word, I was practicing it in my own tradition. I loved to walk in the fields, my head held high, looking at the sky without thinking--just walking, just looking. I felt so free, so united. At that time I was too young to know what it was, but I was experiencing God. In Zen language I would say that I was one with nature, at one with the universe.

I learned about Zen in 1968 when I was in Litchfield, Connecticut. A Zen group came looking for a place to have a sesshin, and Br. David, a Benedictine, was with them. I was really shocked to think that Zen Buddhists were coming into a Catholic house. It seemed like the end of the world. But the sesshin went on, and as I looked and observed, I saw silence in action and word. They kept their eyes cast down, never looking directly at us. Only Br. David gave us a sign of recognition by a reserved smile. I found the Zen people very exaggerated. When we met them they did not even acknowledge us, which to me was just politeness! If you meet someone, you say, "Good morning". And yet they made me think over what I had experienced in my own religious life.

Why did I come to Zen? Unconsciously, I think I was searching for a way to go deeper into prayer, to be more united with God, but I was not expressing it at the time. What was more urgent for me then was that I felt it was my last chance to be saved; I was struggling with myself and at the point of despair. I had never doubted my Christian faith.

I had always believed, and it was because of my belief in God that I came to the Zendo. Yet I was ashamed of myself for doing so. I felt that Jesus should have been sufficient, and I complained to the Lord. I could hear him say, "My ways are not your ways. Let me be your God. Don't try to lead yourself." Those words gave me courage, and I went on the journey in faith and trust. I was determined to go all the way. I would not just "try" it. So I started to sit on my own, and I felt peace. At that time I could not pray because the struggle was so difficult. There was a lot of pain and anxiety in the process of deciding to do this.

I felt strange and uncomfortable when I first came to the Zendo. I was not accustomed to the expressions that they were using there. They seemed to be using a different language. They would say something like, "Let's put ourselves together." I felt that I knew what they meant, but in Christianity we would not express it that way. But then one day I got it. In my tradition, at the beginning of prayers we would say, "Let us place ourselves in the presence of God and adore Him profoundly." I was saying the words with my lips, but much more than that, they represented an attitude of my whole being.

Many years ago during a sesshin I had gone to dokusan [a private meeting between a master and student], and just before leaving, Eido Roshi said to me, "Sister, when you sit in meditation keep saying 'Just sitting, just sitting.'"

Well, I almost got sick to my stomach because this is not what I would say while praying. I went back to the zendo, and consciously I had a dialogue with myself: "Jesus, there is nothing that I can do but say 'Just sitting' as Eido Roshi instructed, but you know what I mean. You know that I want to pray and be united with you." So I sat and said over and over, "Just sitting, just sitting." After a while I found myself saying, "Just be in the presence of the Lord." I was so happy, and from then on it did not matter what words I used.

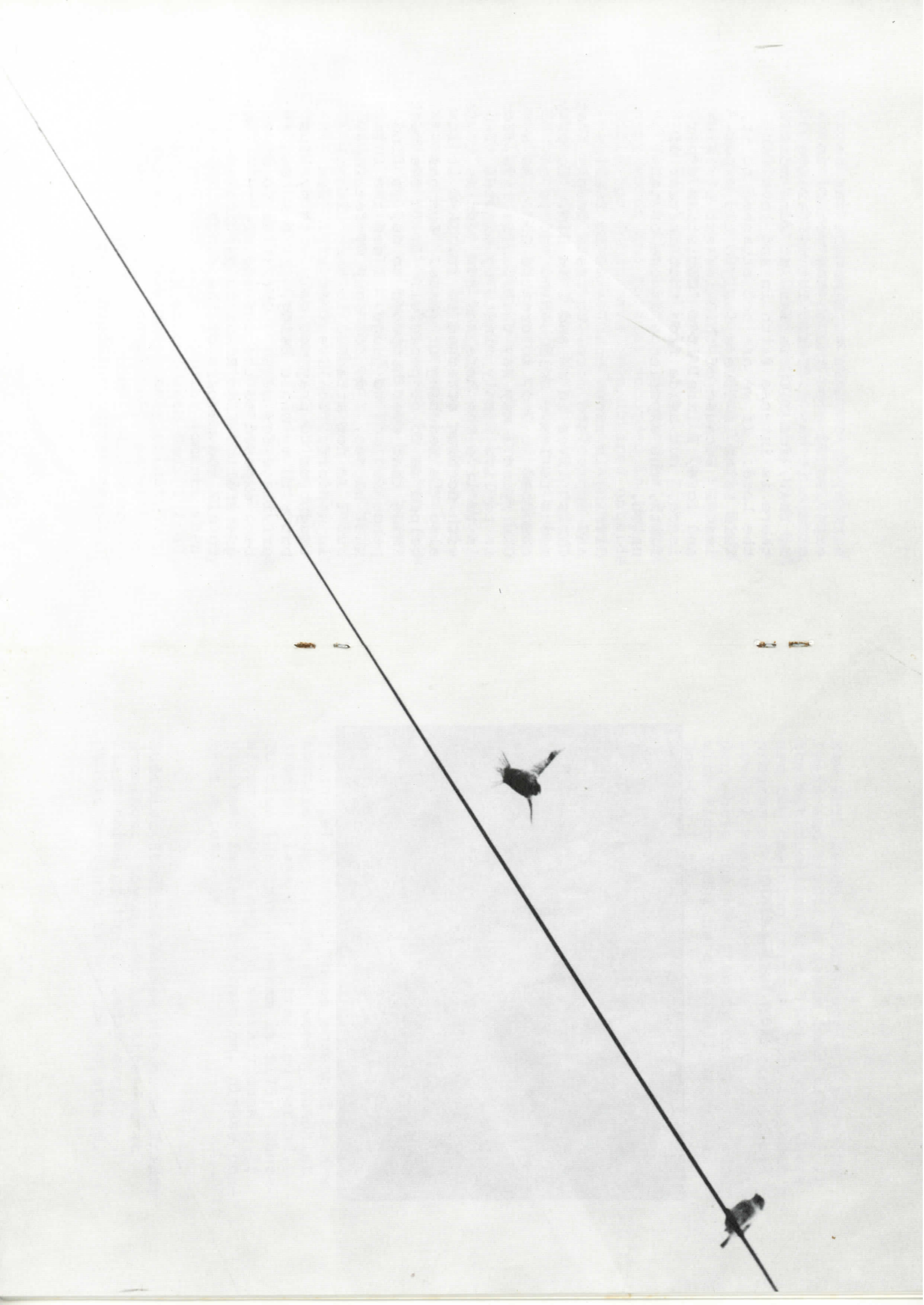
There were no conflicts in me in coming to the Zendo, for instance, the bowing. I had bowed all my life, so it was not difficult for me. I bowed before the crucifix as a sign of love and reverence for Christ. I bowed to priests and older people out of respect, so when I bowed in the zendo, I thought of God, of the Trinity, of Christ.

I once told Eido Roshi that the hardest thing was to empty my mind because of my tradition, and I asked him if he would like to hear how I do it, and he said, "Yes! Please tell me." He was so happy to hear. I said that first I just come into the presence of God, and I pray, and I ask that I may pass this time with Him, and I ask Him for the grace to be united with Him. Then I take either a word or a passage from the Bible such as "Unless you become like a child, you cannot enter the kingdom of heaven" or "Blessed are the poor of spirit for they shall see God." I feel as though I am in the audience as Jesus spoke. In my mind I

have a picture of how it must have been when Jesus was talking. I listen with those who were on the mount in Gallilee, and as I listen there are questions. I question Jesus. How can I do this? How can I be like a child? Then I quiet down and listen to what He has to say, and finally there are no words between us. He doesn't talk, and I don't talk. There is union. When Christ was on the cross he said, "I thirst." These words have great meaning for me. In prayer I would have a picture in my mind of the suffering Christ on the cross, and I would imagine that I was at the foot of it witnessing the drama. I would hear Jesus say, "I thirst!" He was physically thirsty, and I would look at him with pity. Then I would begin a dialogue with Him and ask questions in relation to my life. I would listen to what he had to tell me, and little by little there would be silence. It is like there is no Jesus and no I. It is just one. It is this point that is similar to what we have in Zen practice.

It was Yamada Roshi who said regarding the relationship of Zen and Christianity that it is like two highways going separate ways but crossing at the interchange. They may seem quite apart, but the place where they meet is common area, and this area is religious experience.

So in Zen I find similarities to my Christian tradition, but the two are not the same. Father Lassalle, a Jesuit priest who has been in Japan for over fifty years and who practiced Zen under Yamada Roshi, says that the way of Zen medita-



New York Zendo



New York Zendo offers people a place to learn and practice zazen (meditation) in the metropolitan area. Every year there are two training periods. Each includes a program of daily zazen, a workshop, and several weekend sesshins (retreats). Student have the opportunity exists to study with Eido Roshi here as well as at Dai Bosatsu Zendo.

Newcomers to Zen practice must attend three Thursday evening meetings for zazen instruction and zendo orientation before coming to any of our other scheduled meetings. Arrive at the zendo between 6:15 and 6:45 pm, wear loose-fitting clothing, and plan to be here until 9 pm. A \$3 contribution is requested at every zazen meeting at NYZ; After three Thursday evening meetings, you may come to our other scheduled sittings. The hours are printed below.

Membership at New York Zendo involves a commitment to serious study and regular financial support. Those accepted as new members must attend the weekly Buddhist studies class for one training period. Tuition for this program is \$175; thereafter members pay \$35 monthly dues. If you need further information, please contact a resident.

Buddhist Studies classes are given Friday evenings. Anyone who has attended at least three of the Thursday evening public meetings is welcome to attend.

DAILY ZAZEN SCHEDULE*

	Morning	Afternoon	Evening
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	closed		
Sunday	9-12:00		

EVENTS: July '88 - JANUARY '89

SECOND TRAINING PERIOD

July 31	All Day Sitting Training Period Begins
August 21	Workshop
September 9-11	Anniversary Sesshin
September 12-16	Anniversary Zazen Week*
October 16	Shobo-ji Day Sitting
November 11-13	November Sesshin
December 10-11	Art Sale
December 16	Training Period Ends
December 31	New Year's Eve Sitting**
January 8	All Day Sitting, Training Period Begins

*From 4:30am to 10:00pm. Speak to a resident for further information.

**Arrive between 9pm and 11pm. After the New Year's service there will be an informal celebration. All are welcome to attend.

WEEKEND SESSHINS: Students are strongly encouraged to attend full-time, but those who cannot may attend part-time (9-12 for teisho only or 9-5 Saturday and/or Sunday). Non-members must reserve their places by paying in advance. Sign up by the Wednesday before sesshin. Weekend sesshins begin on Friday evening at 7:00. Arrive between 5:30 and 6:30. All participants must attend the Friday evening, which includes first-timers' orientation.

FEES

MEMBERS

NON-MEMBERS

Sesshin: Full-time	\$45	\$55
9-5 or teisho	\$25/day	\$30/day
Workshop:	\$10	\$25
Shobo-ji Day:	\$5	\$10

Please note: All donations made to The Zen Studies Society and affiliate zendos are tax deductible. These donations include sesshin/kessei fees, monthly, daily or special contributions.

Dai Bosatsu Zendo



"Virtuous monks, make no mistake. I don't care if you understand the sutras and shastras, if you are a king or a high minister, if you are as eloquent as a rushing torrent, or if you are clever or wise. I only want you to have true insight."

-Rinzai

High in the Catskill Mountains of New York, on 1400 acres of land surrounded by state forest, Dai Bosatsu Zendo offers serious students the opportunity for intensive training in a traditional monastic environment, including daily zazen (sitting meditation), chanting, dokusan (private meetings with Eido Roshi), daily work, and classes in Buddhist studies and yoga.

In our monastic practice we emphasize the true spirit of Buddhism through the study and practice of the six paramitas (virtues): generosity, the precepts, patience, diligence, zazen, and prajna (insight leading to wisdom). Through zazen, paramita practice and group study, students learn to manifest this true spirit in all aspects of daily life.

In order to meet the needs of students at various levels of involvement in Zen practice, Dai Bosatsu offers the following programs:

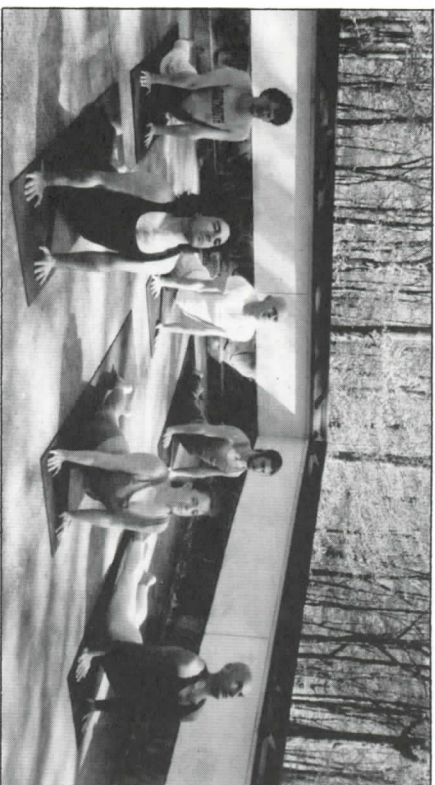
-Kessei Twice during the year, in spring and fall, the monastery conducts its

traditional training period of 100 days, a practice which began with the historical Buddha. During this time students live and practice together, offering each other mutual support in the effort to realize their True Nature. For those who wish to experience kessei but are unable to attend full time, one and two month programs are available.

-Sesshin Six times yearly students gather at Dai Bosatsu Zendo for sesshin, a week long intensive retreat. The daily activities include zazen, chanting, a short work period, an optional yoga class, and teisho (Zen talks by Eido Roshi). Dokusan is held two or three times each day. Silence is maintained throughout the week. In addition, each May we offer Spring Weekend Sesshin, primarily intended to give beginning students a chance to deepen their zazen. Anyone with prior zazen experience is welcome to attend.

-Workshops Once each kessei the monastery offers a weekend workshop to provide beginning students with an introduction to Zen practice. Less rigorous than sesshin and more informal, these workshops include zazen and yoga instruction, work practice, and a talk by Eido Roshi. Anyone with an interest in Zen is welcome to attend.

-Informal Visits With the exception of sesshin, Dai Bosatsu Zendo is open February through mid-December for brief visits by groups or interested individuals. Come for lunch or the afternoon, or stay a few days to get the flavor of



Zen life. During the summer interim, when the weather is at its most beautiful and the atmosphere is relaxed, students are welcome for longer stays. Our Lakeside Guest House is also open to individuals or families from June 15 through October 15 each year. Please call in advance for reservations.

-Sangha Activities In a limited sense the Dai Bosatsu Sangha consists of the community of Zen practitioners who come here each year for kessel or sesshin. In a wider sense it includes everyone, everywhere so a number of activities are offered beyond our regular schedule. These include workshops and seminars hosted by Dai Bosatsu's Open Space Conference Center and a number of meditation retreats for unaffiliated groups. In addition, each summer we host a Christian-Buddhist Dialogue, and in August we welcome over 100 guests from the New York area for our Annual O-Bon Festival in honor of the deceased.

SCHEDULE OF EVENTS, JULY-DECEMBER 1988

July 10 Spring Kessei Ends
August 13 O-Bon
August 18-26 Shiatsu Workshop
September 19 Kessei Begins
Sept 21 - Oct 1 Golden Wind Sesshin
October 14-16 Zazen/Yoga Workshop
October 15 Guest House Closes
Oct 29 - Nov 5 Harvest Sesshin
Nov 26 - Dec 4 Rohatsu Sesshin
December 8 Fall Kessei Ends

FEES

Kessei First: \$1,500
Second: \$1,000
Third: \$700
After: \$500

One Month Kessei: \$600*
Two Month Kessei: \$1,000

Sesshin Sangha: \$250
Others: \$270

Weekend Sesshin: \$160

Zazen/Yoga Workshops: \$75

Room and Board Sangha: \$23/Day
Others: \$25/Day
Guest House Single: \$65/Day
Double: \$390/Week
\$120/Day
\$720/Week

*Students may join kessei for one or two months. Each includes a sesshin.

DBZ OFFERS TAPED TEISHO SUBSCRIPTIONS

For \$36.00 you will receive six of Eido Roshi's teishos on cassette (one from each of our six yearly sesshins). These are sent out at two month intervals.

Also available are cassettes of specific teishos (\$8.00 each). All we need is the month/day/year. If you are not sure of the precise date, then tell us the koan collection and case number that was the text of the teisho. If you want all teishos from a particular sesshin, tell us the name of the sesshin and the year. Place orders to Dai Bosatsu Zendo, HCR 1 Box 80, Lew Beach, NY 12753. \$1 postage per cassette for orders outside the U.S.

When visiting DBZ, please consider that the climate is cooler than NYC. Work boots (or old shoes), work clothes, and rain gear are advisable.

The Ginzan Sangha

Ginzan (Silver Mountain) Sangha
3060 Sagittarius
Reno, Nevada
Tel: (702) 786-1484

The Silver Mountain Sangha was born in September, 1985 when a small group of six met for the first time at the home of John and Grace Burden in Reno. John, who has been sitting zazen for about 25 years, was quite astonished to find there was interest in Zen in the Nevada desert community.

Some of those at the first meeting had read about Zen, others knew nothing of it, all had previously tried some form of meditation. After the first meeting we met only once a month for a few months. Some of those who came to the first meetings continued, others did not, others tried longer but stopped coming, and others joined and continued to sit.

Soon once a month was not enough. The meeting schedule evolved, and it was not long before we were meeting for regular Sunday evening chanting and zazen practice on a weekly basis.

With the encouragement and support of Eido Roshi who visits once a year and calls regularly, we feel nourished by Dai Bosatsu Zendo even though we are a continent away. The lay ordination of five of our members has deepened our connection with Dai Bosatsu.

The friendship, support, and teaching visits of Junpo Dennis Kelly and others from Kanzeon Zen Yoga Center in Corte Madera, California has also contributed to the strength and health of our sangha. Recently members of Kanzeon and Silver Mountain met for sesshin and created a zendo on the top floor of the Peppermill Casino in Reno.

Now we continue to meet in the zendo in the home of John and Grace Burden to whom the Silver Mountain Sangha is inexpressibly grateful. Zen has come to the Nevada desert, and many of us feel that we have come home.

Ji Sho Jackie Christensen

THE ZEN STUDIES SOCIETY, INC
EIDO TAI SHIMANO, ROSHI
ABBOT

Dai Bosatsu Zendo	New York Zendo
HCR 1, Box 80	223 East 67 St.
Lew Beach,	New York,
NY 12753	NY 10021-6087
914/439-4566	212/861-3333

THE JOURNAL STAFF

Editor: Genro Lee Milton
Assistant Editor: Jikei Jean Bankier
Graphics: Yayoi Karen Matsumoto
Photographer: Frazier Russell

Acknowledgements: The Journal staff
would like to thank Anne Waginger and
Elizabeth Wood for their assistance in
the preparation of this issue.