

**Journal
of
The Zen Studies Society**

New York
Departm
223 East
New York

The cost of a year's subscription to the Journal of The Zen Studies Society (two issues) is \$5 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, and we thank you for your support.

Contents

THE COUNSELOR O VISITS MASTER RINZAI Teisho by Eido Roshi	1
THINKING BACK by Jikei Jean Bankier	12
ZEN IN AMERICA by The Reverend Essan Shoei Nakai	16
DAI BOSATSU ZENDO: Schedules and Special Events	23
NEW YORK ZENDO: Schedules and Special Events	26
AFFILIATES OF THE ZEN STUDIES SOCIETY:	
KASHIN ZENDO GENZO-JI	31
KANZEON ZEN YOGA CENTER	33
THE ZEN STUDIES SOCIETY OF PHILADELPHIA	34

The Counselor O Visits Master Rinzai

by Eido Roshi



Gerard Murrell

"One day the Counselor O visited Master Rinzai. When he met the Master in front of the monks' hall, he asked, 'Do the monks of this monastery chant sutras?' 'No, they don't chant sutras,' said Master Rinzai. 'Then do they study Zen?' asked the Counselor. 'No, they don't study Zen,' answered Master Rinzai. 'If they neither chant sutras nor study Zen, what in the world are they doing?' asked the Counselor. 'All I do is make them become buddhas and patriarchs,' said the

Master. The Counselor said, 'Though gold dust is precious, when it gets into the eyes, it clouds the vision.' 'I always used to think you were just a common fellow, but now I know that you are not,' said Master Rinzai."

Partially for my sake and partially for many of you who are not familiar with the nature of this kind of talk, I would like to repeat that a teisho is very different from instruction. It is supposed to be different. Description and orientation are not teisho. In today's case Counselor O asks, "Do they chant sutras?" and Master Rinzai replies, "No, they don't chant sutras." Normally we have the preconceived idea that a sutra is a kind of scripture. It is something originally written in Pali or Sanskrit and later translated into Chinese, Japanese, and now English. We either chant or read or study them. This is what we think. But from the teisho viewpoint, what I nowadays call the "new vista," the breath of a fragrant wind, the song of birds, the hit of the keisaku is in fact the true teisho. This sutra is more real than the written sutra. According to our ordinary understanding, "Enmei Jukku Kannon-gyo" is one of the many sutras. We know that it is the condensation of an entire chapter of The Lotus Sutra. We know, too, that the ten phrases of "Enmei Jukku Kannon-gyo" are condensed into the one syllable of "Mu." And we know that Mu is condensed into the no syllable of zazen and that zazen is condensed into sunyata: no word, no nothing. Zazen, from the teisho viewpoint, is not sitting on the cushion with crossed legs, but it is nameless. Sunyata is a good word. It is

not a notion but rather, it is fact! When we "study" sunyata, we create the concept, but if we realize the universal reality, that which we call sunyata, we realize that from which the written sutras were born. From this is born the sutra of the fragrant wind, the song of birds, the evening gong, the noisy washing of jihatsus. Strictly speaking, teisho should not be any kind of explanation. Yesterday Master Rinzai said, "Buddha is merely a name." And just as Buddha is merely a name, so too is Eido merely a name, and all of you have merely been named. But names are necessary. Otherwise, there would be confusion. So we just name it: "Rinzai," "Hakuin," "Dogen," "Gempo," and all the rest. But the moment we see them as historical figures, the moment we depart from "us," they become "dead Rinzai," "dead Hakuin," "dead Dogen," "dead Gempo."

Sunyata...sunyata. That is still a name, but we have to use it. Nothing, not a thing exists. This is so difficult, impossible to imagine. But there is a "condition" that we call sunyata. We may call it "True Self" or it can be called "God," that which created heaven and earth, created Dai Bosatsu Zendo, created everything.

Some of you have understood what I have said. You have understood more than enough, and at this point I could just go back to my quarters; but for others I can explain this matter more clearly.

We say that sunyata created heaven and earth. If we buy a blank canvas, we can paint heaven and earth. We can paint a

dog or a cat or anything we want, but if it is already painted, we cannot. That condition we cannot call sunyata. Even a Rembrandt, a da Vinci, a Picasso could not paint a masterpiece on such a canvas. What I am talking about is not a meta-physical subject. In Zen we have a special language, so to speak. We use phrases like, "to walk without feet." From the ordinary point of view it is not possible to walk without feet. Some of you might walk on your hands and say, "Look! I'm walking without feet," but I am not making a riddle. Using this Zen language, we might say that we eat without using our hands. The fact is that when we are hungry and we are in eating samadhi, none of us are thinking about our hands or the chopsticks. We are just eating. There is a perfect connection between the hands, the chopsticks, and the food. This complete with-it-ness, according to the Zen language, is using the chopsticks without hands.

What I am supposed to expound from this high seat is the true vista. It's not to teach you, to tell you how to put your palms together, to tell you how to do zazen, to tell you how to walk, or any such thing. This sort of thing is the jikijitsu's and the shikaryo's business. In a way, they cook you and send you to me whether you are edible or not. If you are not edible, then I send you back for more cooking--not overcooking. Nicely cooked and delicious. These I can deal with. That should be the relationship between the zendo and the dokusan room. So keeping all of this in mind, let me return to the text: "One day, the Counselor O visited Master Rinzai." This

"one day" is very important as I have said so many times. It is not "one day" in the sense of one day out of many other days. That is what I call the "bumpkin vista." It is one day. One. It is what Hakuin meant when he said "One Mind." He didn't mean one out of five minds. It is nothing else but One Mind. The same is true of "One day, the Counselor O visited Master Rinzai." It is none other than today's story and not a story of the Song Dynasty. Counselor O was a student of Issan Reiyu Zenji. Together with Issan's disciple, Kyosan, they founded the Zen school called Iggyo Shu. Evidently, this Counselor O was not an ordinary man but had entered into sunyata, the lake of sunyata. He came to visit Master Rinzai, and evidently, they had a cup of tea. Then, both giants decided to take a walk. They came around in front of the zendo where our han hangs, and the Counselor asked Master Rinzai, "Do the monks of Dai Bosatsu Zendo chant sutras, hm?" Master Rinzai said, "No, they don't chant sutras." Now, this kind of dialogue is so deep, and it is easily misinterpreted. As long as it is a Buddhist monastery, they chant many sutras, but they are not talking on that level. They are speaking on the teisho level, the sunyata level, the profound vista level. When Master Rinzai says, "No, they don't chant sutras," he is not talking of sutras as recitation, it is not like pah! pah! pah! pah! but in the sense of "No heaven, no earth, just snow falling." This "kind" of sutra is always being chanted whether it is a Buddhist monastery, a Christian monastery, or an atheistic monastery (if there were such) from morning to morning, ceaselessly. Of course, Counselor O

understood, and Rinzai understood his intention. So he asked a second question: "Do they study Zen?" or you might say in the narrow sense, do they practice zazen on a cushion? Though this is the narrowest view, some of you may think that it is the widest and most profound view. So Rinzai said, "No, they don't study Zen." There is no "Zen" as such to study. This is where language becomes so difficult. But with risk let me try.

Whether standing or sitting, whether concentrating or dozing, whether unclear or lucid, whether dead or alive, there is not a thing, there is nothing which is not Zen, so Master Rinzai said, "No, they don't study Zen." In fact, they cannot. From the sunyata viewpoint there is no Zen to study. Whether you shout mu or shut up, it is the same matter. This is where the excuses begin. If it is the same matter, then why not just take the easy way. It is the same from the sunyata vantage point, but it is not the same thing from the practice viewpoint. From the practice viewpoint it is shouting! shouting! shouting! Concentrating! concentrating! concentrating! concentrating! instead of dozing, dozing, dozing. But this is where language confuses us. It is like the ocean and the waves. In one sense they are the same, and in another, they are different. Different and yet the same. They are inseparable. So sometimes we speak of this fundamental reality and at the same time we speak phenomenologically, and this is where the two are one and the one is two get mixed up. Thus, we say, "Sit down and shut up." It is at this point that language ends, and zazen practice begins.

So Master Rinzai said, "No, they don't study Zen." A similar question can be asked: "Do they work?" "No, they don't work." "Do they clean?" "No...everything is fundamentally pure." Existentially the universe is full of dust. We are so accustomed to existential instruction: Clean the basement and the bathroom. This is clear, and cleaning needs to be done. We are used to that kind of language. But teisho is leading us into new dimensions. "No, they don't clean. Why? Because fundamentally it is pure." It sounds so good. We don't have to do a thing. We don't have to study, we don't have to clean, but in order to come to this realization, we must work hard, hard, hard. It is like squeezing..... k.kk..ka..aaaahhh! Then we are reborn, so to speak, and we are reborn while still alive. In the Rinzai tradition it is called "kensho." Who am I? What is mu? All comes to this sunyata. This is the most significant way to live, the most meaningful way to live. All comes to this sunyata. We have to go back there. Not "there," but here! That is why we sit, sit, sit, sit. So, while you are sitting, to repeat mu is fine, but at the same time we have to ask the question, "What is mu?" What, why, how, what? Why did the monk ask, "Does a dog have the Buddha Nature or not?" Why did Joshu reply, "Mu"? It must be questioned from many different angles, and still we go into it and shout, shout, shout and repeat, repeat, repeat. It is not this single student of Dharma we think of as a separated individuality who does mu, but rather, it is the entire universe even above the heavens, from the topless top to the bottomless bottom. Of course,

many, many thoughts come and go, there is pain, and feelings arise, but still we go deeply into it. It is very difficult to do it alone, and so we gather together. Yasutani Roshi often said, "Even an undried piece of wood when put into the fireplace with combusted pieces will catch on fire. There is plenty of well-dried wood in Dai Bosatsu Zendo's fireplace, so even newcomers who perhaps cannot combust alone may...whooooooshhhh!

"If they neither chant sutras nor study Zen, then what in the world are they doing?" asked the Counselor. "All I do is make them become Buddhas and patriarchs," replied Master Rinzai. "All I do is make them realize this unshakable, unchangeable sunyata reality, to go there and look from there." Then all beings are primarily Buddha. "Sentient beings are primarily Buddhas," Master Hakuin said. It's not that he figured it out. It's not that he quoted someone, but rather, he spoke from his experience. Even a dead raccoon is a Buddha, a patriarch. So, Master Rinzai was saying, "All right, I wish, I pray, I encourage, I direct to none other but one "thing". Not many "things," not one of many "things," but One! One goal, one clearly directed goal. That is what we are doing here.

The dialogue between the Counselor and Master Rinzai could have ended here, but the Counselor went on to say, "Though gold dust is precious, when it gets into the eyes, it clouds the vision." No matter how wonderful a thing may be said to be, no matter how noble the expression, it is far better to say nothing.

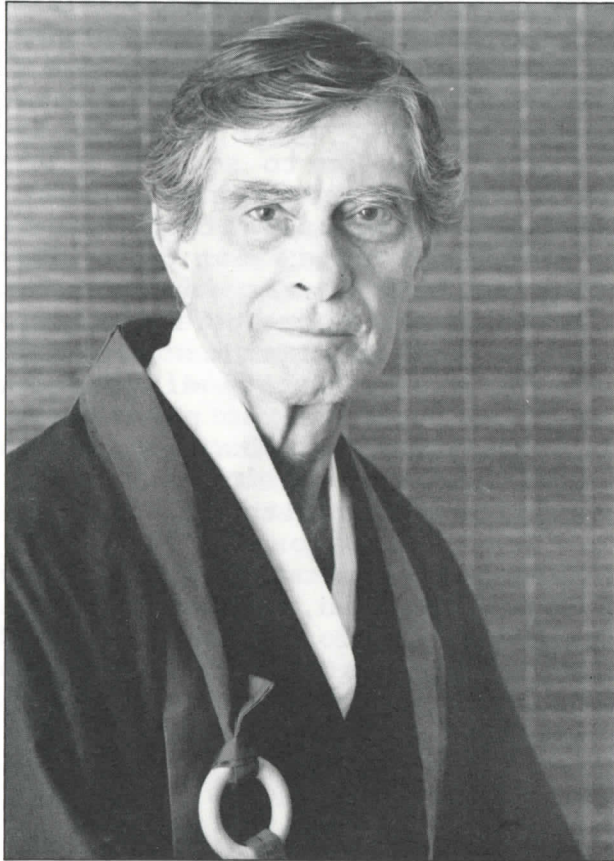
Not to say anything is far better than the most precious saying. This is crazy oriental wisdom. Silence is golden, right? Speech is silver, right? I have spoken and spoken, and I shall end in one minute, but shutting up is better than this. That's why we do zazen. Instead of a seminar with questions and answers, instead of panel discussions (this is the worst thing in the world), we do zazen!

Master Rinzai goes on to say, "I always used to think you were just a common fellow, but now I know that you are my friend." Friend. It is not just knowing each other as individuals, but knowing sunyata. In sunyata we are in common. That's a real friend though sometimes there may be a personality difference. No matter how intimate two people may be, if they don't share sunyata, it is just temporary togetherness. They do not understand the profundity of life.

So brothers and sisters, this is the second day of sesshin, and we are now more or less ready to begin. Please do your best. Your best. Not, please do your best, but do Your best! Your today's best. BEST!

In Memory of Korin Sylvan Busch

Gerard Murrell



March 25, 1910–July 28, 1987

Korin Sylvan Busch was a devoted student of Zen and a seminal figure in the development of The Zen Studies Society's New York Zendo Shobo-ji and Dai Bosatsu Zendo Kongo-ji. For twenty-five years he offered his time and energy in service to these centers, and his presence, particularly at New York Zendo, was keenly felt and deeply appreciated by his fellow students and friends. We shall never forget him, his patience and calm, his kind and gentle nature. His influence cannot be measured, but all who come here to practice benefit from his devotion.

Namu Dai Bosa

Thinking Back

by Jikei Jean Bankier

For years I was acquainted with Nancy Wilson Ross without sharing her interest in Far Eastern religions. I felt no curiosity when, with an explosion of acclaim, her book The Three Ways of Asian Wisdom was published in 1966. Only when my old friend Che Moody and her husband insisted on my accompanying them to Tassajara Zen monastery did I think of reading up on Zen. The one book of Nancy's at my neighborhood library was her brilliantly edited anthology of Zen writings, The World of Zen (1960). From the start, I felt stirrings of interest. Page 3: Zen is sometimes called "the religion of no-religion". What a relief! The book covered many aspects of the Zen story--satori and sesshins, tea ceremony, haiku--by authors as diverse as D.T. Suzuki and Gary Snyder. It employed such Zen expressions as is-ness, now-ness, one-ness. Meeting these again today, they seem as good as any to express the inexpressible, or so it seems to me.

Tassajara country was familiar to me. As a child and teenager I had attended summer camp and boarding school on the California coast. It was at that school that I met Che. On several occasions in the summers and later in the school years, we had risen before daylight to saddle horses for the long ride to a mountain camp in the Santa Lucia Range. Our trek took us across ranchlands studded with scrub oak and up steep trails into the mountains.

As the day wore on, out backs began to ache, and our rears smarted in the confines of a western saddle--sensations I have experienced anew in recent years in the throes of week-long sesshins. Decades later, it was to these mountains that we returned, this time in an overheated rented car, leaping forward, braking in at the twists and plunges of the mountain road. At creek level, an unpainted Japanese-style gate led on to vegetable gardens, low rustic buildings, and a great hanging gong. A few solemn looking black-garbed persons clumped about in getas. Someone pointed out Suzuki Roshi's widow. She was bowing to a dog.

I entertained no notion of "going Zen," sitting on my haunches staring at the wall. I would attempt to experience oneness, this-ness, is-ness from the bank of a stream or from a gently creaking wicker chair.

Che said otherwise. At 4:00 that afternoon, we were in the stone-walled Zendo for the purpose of zazen instruction. A robed young man showed me how to sit on a round black cushion, observing the exhalations of my breath.

That evening, after a convivial "outsiders" dinner (we ate separately from the "Zenners" with their bowls of rice and "veg"), I found myself sitting for what would be the first of many times in many years to come. This Zendo was lit by kerosene lamps and the creek could be heard just beyond the wall. Stern rigid figures were on either side of me. Suddenly a foot brushed along the floor. I

looked up; a monk came gliding down the aisle bearing between his raised hands a slender rod of wood. A similar figure stalked the aisle behind me. Nearby, a sitter raised his hands as if in prayer. The rod struck his shoulders. Whack! Whop! Silence. Shadows danced long and short in the yellow light. Thus forty longish minutes passed.

Ah! the exhilaration when it was over. Mountain air. Hot tubs in the bathhouse across the creek. Lumpy bed and someone walking through the grounds smashing wooden blocks together--clack clack! clack clack! And the deep gong boomed in a slow resounding rhythm. Again. Again. Again. Again. Silence.

Back in New York, I sought out the location of New York Zendo but was seized with anxiety at the thought of going. One Thursday night I threw on baggy clothes and marched up to 67th Street. A surging crowd of people in baggy clothes swarmed about the sidewalk outside the Zendo door. Panicking, I hastened by, ending my perambulations at Bloomingdale's.

Weeks later, while primping to attend the press opening of a Broadway play, I fell into a state of melancholy and flung myself onto the uptown BMT. Rattling toward Bloomingdale's station, assailed by waves of guilt--overdressed, overcurled and perfumed--suddenly I remembered that it was Thursday. This time when I reached the Zendo door it was unlocked, and the crowd was within. I went in too.

I tried after that to go as often as a

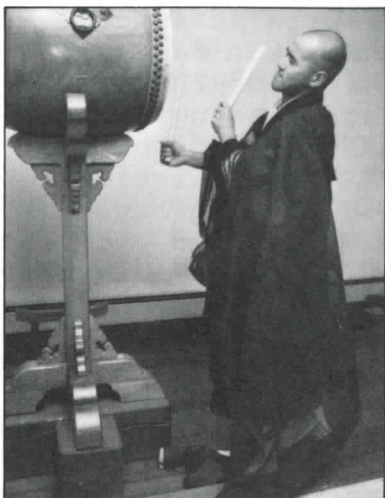
non-member could in those days (1972) which was not as often as now. Three very early mornings a week, Tuesday afternoon, Thursday evening, and a Saturday morning once a month. Naturally, I thought of becoming a provisional student. Twice I applied with no success though I was a veteran of ten days at Tassajara! But I was fond of Thursday nights and clever about grabbing opportunities to sit. I didn't have to be a "joiner". Nonetheless, after sitting more than eighty times, hanging around for a year and a half, I applied once again. It was a happy day for me when Eido Roshi's letter of (provisional) welcome came in the mail.

I sometimes visited Nancy Wilson Ross, and one year she came to my family's home for Christmas. She lived amid old-fashioned comforts: a roomy, weathered country house, books everywhere, cocktails before a cozy fire, poetry reading after dinner. A changing guard of Zen students dwelled under her roof, coming and going between New York and San Francisco. Warm, witty, worldly, learned Nancy left this world a year and several months ago.

Many discoveries have evolved from my trip to Tassajara. First and foremost, the peace of zazen, and of our elegant Shobo-ji Zendo. Friendships with such mentors as Eido Roshi and Sylvan Busch. Travels to exotic lands (Japan and China). And the path leads on.

Zen In America

by Essan Shoei Nakai



Gerard Murrell

[The Reverend Nakai was born in 1958 near Kyoto where his father is abbot of Zuisen-ji (Temple of Tranquil Spring). After attending agricultural college, he was ordained as a Rinzai Zen monk. The following article was published in a Japanese Buddhist magazine. The Journal is indebted to Dr. Chiye Aoki for her translation.]

The Catskill Mountains, New York. A three-hour drive northwest from New York City brings you to a Japanese-style building. It stands alone on a site four kilometers from the entrance of a 1400 acre tract of land. The building overlooks a lake and the surrounding virgin forest. The fresh spring green, the glaring summer sun, the trees that all change together to autumn colors, the silvery embrace of winter that thwarts the entry of people--within this sort of a world is found Dai Bosatsu Zendo Kongo-ji.

Americans of various heritages--Jewish, Eskimo, Italian, English, American Indian, Chinese, as well as Danes, Japanese

and many other ethnic groups, young and old--all cross their legs, tolerate the pain, and together meditate in the zendo. Annually, the Zendo conducts two one hundred-day training periods called kessei and six seven-day intensive retreats called sesshin.

Already ten months have passed since I arrived at Kennedy Airport. During my days here in this foreign land and culture, I have received much support from Eido Roshi and the Sangha members. These days, as I think of those who first came to lands untouched by Buddhism, I realize how blessed I am.

I am told that the hardships accompanying the establishment of New York Zendo and Dai Bosatsu Zendo were many, and they can only be understood by those who have lived here. Having lived here for ten months I am just beginning to understand.

There are currently three monks and two nuns residing at Dai Bosatsu Zendo and several lay resident students. During kessei many students come from all over the United States to meditate, and dozens more join in for sesshin. At Shobo-ji in New York City there are over forty members who regularly attend morning and evening services.

Here, I would like to introduce New York Zendo Shobo-ji. It occupies a three-story building in Manhattan. The zendo is on the first floor. There is a rock garden in the back, and when I look into it, I almost forget that I am in New York City. On the second floor there is the dharma hall where students can gather,

and the living quarters are on the third floor. Two residents take care of the zendo. In contrast to the elaborate setting of Dai Bosatsu, this is a convenient metropolitan gathering place for many to learn and practice zazen in the mornings and evenings and to chant Buddhist sutras together. On Thursdays, orientation sessions are offered for newcomers. On Fridays, a Buddhist studies course is offered. The Sunday morning service is a continuation of this country's custom of Sunday morning church services. People with a variety of backgrounds come to study here. Some began their studies with Soen Nakagawa Roshi over fifteen years ago, while others know nothing at all about Zen. Ten or so students carry out the operation of the temple. Eido Roshi provides guidance during workshops and weekend sesshins during the two yearly training periods. On some weekends, as many as fifty students gather here. They have learned well to utilize the small space for the weekend retreats. When appropriate, the first floor zendo is converted into a dharma hall or dining hall. It is astonishing to see with what efficiency the students conduct these transitions.

The students who gather here study Zen while holding down full-time jobs. I am profoundly touched by the dedication of these people who commute daily from their working places while also carrying out their responsibilities at home. One thing that also has surprised me is the absence of Japanese people. Very few attend zazen practice. Perhaps this is a reflection of Japan's lack of interest in religion.

I have found at Shobo-ji the future direction for Japan's Zen temples. And one can see the foundation for American Zen here as well.

Daily life at Dai Bosatsu is basically patterned after the routine of Japanese zendos. However, in contrast to the Japanese style which continuously pushes one to do more, the style here is softer. For instance, at Dai Bosatsu there is a thirty-minute free period between the wake-up bell and morning service instead of five minutes. Also, there is no work period after lunch, but the lunch begins later at Dai Bosatsu than in Japanese temples. After lunch, if there are no special work assignments, showers may be taken and students may study freely. Twice a week, study sessions are held in the evening. There is no outdoor cleaning at Dai Bosatsu. I recall someone saying that the outside looks best when left to nature.

During the summer and early winter, one chops firewood for heating. In February, lines are put up to collect sap for maple syrup. Americans seem to prefer syrup over sugar. They consider it healthier. This maple syrup manufacture is also a source of income for Dai Bosatsu. Since the kitchen uses a wood-burning stove, firewood collection is an important chore throughout the year. Generally, the men do the strenuous mountain work, and the women do sewing, interior cleaning and farming. Unlike in Japan, the head monk gives out the work orders. To be truthful, I sometimes feel that the chores are too strenuous. Though I am still young, the work is sometimes too much.

Here, each person is assigned a single room. Perhaps this is because Americans value privacy more strongly. In any case, even during sesshin, one is never confined to the zendo. This makes it easier for older people to practice, whereas in Japan it is very difficult.

Unfortunately, American Zen has not taken the practice of takuhatsu [begging while reciting Buddhist sutras]. There is no such religious tradition in this culture. Besides, the nearest town is about forty minutes away. Though one could try in New York City, one would probably be mistaken for a panhandler or someone having fun in a costume. In my practice in Japan, I have been shooed away because a store owner felt that I was hindering business. I have been showered with salt because some thought that I was bringing bad luck. Once a small child ran after me to bring me change. Another time a sick man called me from inside his home because he wanted to hand me money even though he was shaking badly. In some cases the people cried or laughed or wanted to say something kind to me. In this way I learned Buddhism through experience. However, students in America are deprived of this valuable experience. Both the person who does takuhatsu and the person who gives learn an aspect of Buddhism that cannot be conveyed otherwise.

In Japan a temple may depend on takuhatsu for income as well as on fees from weddings and funerals. But what is the source of income for Dai Bosatsu Zendo? It comes from fees collected as membership and from participating in sesshin

and kessei, and also from general contributions. According to Eido Roshi, the two temples do not owe any money. Other zendos have made loans from banks and must manage side businesses, such as restaurants, for income. Since the labor to manage these businesses is incorporated into the form of work-practice, it is not such a bad thing. However, as the organization grows many complications may emerge.

In the temples in America, there is much more openness and an abundance of opportunity for people to sit in sesshin. There are in America and in Europe students who begin their days with zazen and work-practice and continue their training into the night. It will be a while before Buddhist teachings will be fully understood and incorporated into the lives of Westerners, but one must realize that it has not even been a century since Buddhism arrived here. The teachings will grow. Here in America, at Dai Bosatsu Zendo and at Shobo-ji, the dharma wheel revolves every day.

Dai Bosatsu Zendo Kongo-ji



B. Delanty

SCHEDULE OF EVENTS MARCH-DECEMBER 1988

March 23	Spring Kessei Begins
April 2-9	Holy Days Sesshin
May 12-15	Spring Weekend Sesshin
June 4-11	Memorial Day Sesshin
June 17-19	Spring Zazen Workshop
June 30 - July 7	Anniversary Sesshin
July 10	Spring Kessei Ends, Guest House Opens
August 13	O-Bon
August 18-26	Shiatsu Workshop
September 19	Kessei Begins
Sept 21 - Oct 1	Golden Wind Sesshin
October 14-16	Fall Workshop
Oct 29 - Nov 5	Harvest Sesshin
Nov 26 - Dec 4	Rohatsu Sesshin
December 8	Fall Kessei Ends

FEEES

Kessei	First:	\$1,500	
	Second:	\$1,000	
	Third:	\$700	
	After:	\$500	
One Month Kessei: Sesshin		\$600*	
	Sangha:	\$250	
	Others:	\$270	
Workshop Room and Board	All:	\$75	
	Sangha:	\$23/Day	
	Others:	\$25/Day	
Guest House	Single:	\$65/Day	
	Double:	\$120/Day	
	Week = Six Days		

*Students may join a Kessei for a period of one or two months. Each month 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.

New York Zendo Shobo-ji



Frazier Russell

New York Zendo offers people a place to learn and practice zazen (meditation) in the metropolitan area. There are two training periods yearly. Each includes a program of daily zazen, a workshop, and several weekend sesshins (retreats). 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. \$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. Sangha members receive a reduction in sesshin and kessei fees at both NYZ and DBZ. Those accepted as new members must attend the weekly Buddhist studies class for one training period. Tuition for this program is \$165; thereafter members pay \$35 monthly dues. See a resident for further information.

Buddhist Studies classes are given Friday evenings and are open to anyone who has attended three Thursday night meetings. Contact the zendo for details.

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		

Hatha Yoga classes are offered at NYZ in addition to its morning zazen program:

Tuesday	6-7:30
Thursday	6-7:30
Sunday	7-8:30

(For further information see a resident)

EVENTS: JANUARY '88 - JANUARY '89

January 8	Training Period Begins
January 17	Shobo-ji Day Workshop+
February 12-14	Nirvana Sesshin
March 11-13	Yasutani/Soen Roshi Sesshin
April 17	Shobo-ji Day Sitting++
April 29 - May 1	Nyogen Senzaki Sesshin
June 26	All Day Sitting, Training Period Ends++

(continued)

*Arrive 15-45 minutes before zazen.

+Mandatory for all provisional students.

++Doors will open at 8:30. Sitting is from 9-5. Lunch is provided.

(Schedule continued)

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
January 8	All Day Sitting, Training Period Begins

*There will be sittings from 4:30 am to 10:00 pm throughout the week. Attendance may be full or part-time.

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.

<u>FEES</u>	<u>MEMBERS</u>	<u>NON-MEMBERS</u>
Sesshin: Full-time	\$35	\$45
9-5 or teisho	\$20/day	\$25/day
Workshop:	\$10	\$20
Shobo-ji Day:	\$5	\$10

THE SOEN ROKU: THE SAYINGS AND DOINGS OF MASTER SOEN is available from The Zen Studies Society Press.

The book contains six of Soen Roshi's teishos and many of his haiku. Also included is a collection of reminiscences by his students of their encounters with him. These selections vividly illuminate the effect of Soen Roshi's personality and teaching on his American students.

The cost of each volume is \$15. Send your orders to New York Zendo at 223 East 67th Street, New York, NY 10021. Please add \$2 for postage (\$5 outside of North America).

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.

Affiliate Zendo of The Zen Studies Society



Kashin Zendo Genzo-ji

The Zen Buddhist Group of Washington D.C.
7004 9th Street N.W.
Washington D.C. 20012
Tel: (202) 829-1966

Zazen Schedule:

Tuesdays and Thursdays: 6:30-9:00 p.m.
Wednesdays: 6:30-8:30 p.m. (for newcomers)
Sundays: 8:30-11:00 a.m. (morning service)

For over 17 years, Kashin Zendo has sustained a regular sitting schedule three nights a week and on Sunday morning for a morning service. Our Wednesday schedule is for beginners and newcomers to Kashin. We occasionally have all day sittings and weekend sesshins. Every year, in February, Eido Roshi comes to Washington and gives Dokusan during an all day sit.

Our name Kashin Zendo was given to us by Eido Roshi about 15 years ago. In 1979 we were incorporated as a non-profit organization, "The Zen Buddhist Group of Washington D.C.". Five years ago, when our Sangha purchased a house, Eido Roshi gave us the temple name Kashin Zendo Genzo-ji (Shobo-ji and Genzo-ji merge in Shobogenzo, the title of Dogen's great work.)

Our group is small, twenty or so active members. We take turns being officers during our sitting schedule. The work of maintaining the Zendo is done by volun-

teers from our Sangha; administrative decisions are made by a five member board of directors. Our income comes from membership dues, donations, and the rent of the second floor of our Zendo-house.

The continuing existence of Kashin Zendo testifies to the strength of a lay practice in the United States. There are times when all the practical considerations of maintaining a house seem to overwhelm us, but we simply keep our schedule and continue. Often, newcomers to the Zendo ask us, "What do you offer to your members?" We say, "We offer a place where you can practice Zen."

Jiro Andy Afable, Director

Kanzeon Zen Yoga Center

25 Deer Run
Corte Madera, Ca. 94925
Tel: (415) 924-5322

Kanzeon Zen Yoga Center is an urban spiritual practice center dedicated to practices of Rinzai Zen and Astanga Yoga. Kanzeon welcomes practitioners of all levels and traditions. Practice at Kanzeon combines Zen practice and philosophy with yoga disciplines of Pranayama (breath) and Asana (bodily postures). Through this integrated body/mind approach, a more efficient and balanced practice is achieved.

As a contemporary American practice center, Kanzeon is a true spiritual base for students living in a modern society. Daily three hour morning practice sessions and four evening two-hour sessions are divided equally between Zen and Yoga disciplines.

The Astanga Yoga practiced at Kanzeon is in the tradition of Hindu Yogi Krishnamacharaya of Madras India and his students B.K.S. Iyengar and K.P. Jois.

For more information, contact Gordon Johnson (Director) or David Schamle (Sensei) at the center.

Junpo Dennis Kelly, Zenji

The Zen Studies Society of Philadelphia

214 Monroe Street
Philadelphia, Pennsylvania 19147
TEL: (215) 625-2601

I had been attracted to Zen thought and philosophy for many years when, in the summer of 1985, I read How the Swans Came to the Lake. I was very surprised to learn how alive Buddhism was in America, and it was through this book that I first heard of a Zen Studies Society in New York City. One day I called New York Zendo and was told of the obligatory Thursday nights for newcomers, and so I went assuming there would be some nice little lecture about Zen.

I was greeted at the door by a person in a robe who bowed and asked me if this was my first time. I was sent upstairs to sit facing a wall. Sometime later, out of the corner of my eye, I glimpsed a black robed figure walk by and quietly sit down. When he told us to stand up and turn around both my feet were so completely asleep that I couldn't move my legs. Some questions were asked and answers were given, and soon we were led downstairs to the main zendo to hear a talk--the crazy wisdom of one of the senior students. At tea later I told someone that it was a shame there wasn't a zendo in Philadelphia because by the end of that first night I was deeply convinced that I had come home to a life-long practice.

In early spring of 1986, when I began looking for a house in Philadelphia, I knew there had to be room for a zendo because there must be others who wouldn't be able to go regularly to New York Zendo or to Dai Bosatsu Zendo.

Three of us began sitting in the corner of the bedroom, using our own cushions, while the dog sat on the bed watching. Soon afterward, we cleaned up the large third floor of the house and got together a couple of evenings to make a dozen square mats and even more round cushions. Eido Roshi gave us some tatami mats from New York Zendo. We installed a small Buddha, a Soen Roshi calligraphy, a candle, incense, and flowers on a table at one end of the room.

We now have regular zazen meetings Tuesday and Thursday evenings from 7 to 9 p.m. and will increase our schedule as need and desire dictate. We have had three one day-long workshops and have plans for many more in the future.

It is my strong conviction that the work we do on the cushion daily and at sesshin needs to be harnessed and tempered by the challenges and frustrations that life in the world presents to each of us. This is my understanding of "zazen practice in the Mahayana." As for zazen practice, Hakuin says it best, says it most eloquently. "There are no words to praise it fully."

Anne Waginger, Director

GINZAN (The Diamond Mountain Sangha)

The Ginzan Sangha of Reno, Nevada will be introduced by its director, Koun John Burden, in the next issue of the Journal.

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

THE JOURNAL STAFF

Editor: Genro Lee Milton
Assistant Editors: Shori Christine McKenna
Frazier Russell
Graphics: Yayoi Karen Matsumoto
Photography: Frazier Russell