



Eido T. Shimano Roshi, Abbot

January 1991

New York Zendo • Shobo-ji

Dai Bosatsu Zendo • Kongo-ji

Jukai Ceremony - November 3, 1990

Wearing a Kannon Mosu, a hat symbolizing the Bodhisattva of Compassion, Eido Roshi led the Sangha in bows and dedications to the Bodhisattvas, protecting dieties and patriarchs of Dai Bosatsu Zendo • Kongo-ji. Thus began the *Jukai* ceremony which ended this year's intense and joyous Harvest Sesshin. With Shakuhachi music and chanting, we asked all Bodhisattvas including those of the snowflakes, innumerable flowers, fresh breezes and Harvest

Moon to witness and bless the ceremony.

Twenty Dharma students participated in this first group ceremony, eighteen of whom received new Dharma Names. Among the students participating were Members of New York Zendo, residents of Dai Bosatsu Zendo and long-time students from California, Oregon, Virginia and the Netherlands. The following is adapted from Eido Roshi's remarks during the ceremony. ■

by Eido Roshi

In the Shobogenzo, it is said: *"Between the Buddhist way and the worldly life, there is a big difference in the ways of good and evil. Good and evil are the Dharma. We learn about enlightenment from our venerable teachers or from the sutras. The first words we hear are 'Refrain from all evil.' If we do not hear these words, it is not the Buddhist Teaching. We should know that when we hear 'Refrain from all evil,' it is true Buddha Dharma, yet 'Refrain from all evil' is not what ordinary people attempt to do in the beginning."*

You have been sitting in Zazen for an extended period. Today, with the readiness of time, you are taking Jukai, which means you are ready to absorb the true meaning of the Fundamental Precept and the Ten Precepts.

*Refrain from all evil,
Practice all that is good,
Purify your heart;
This is the everlasting teaching
of all the Buddhas.*

Jukai, to state it briefly, is the turning point of your life where, as a lay person, you unconditionally commit yourself to the practice of Buddha Dharma, mainly for mindful Zazen practice, both in sitting and in action.



Photo by Manuel Bruges

The Harvest Sesshin Jukai Students with Eido Roshi

Rational mind —taking and breaking, beginning and ending, —creates dualism, so if we live in the realm of rational dualism, it is expected from the beginning that whenever we take such a thing as a vow or a precept, we will break it. And whenever we break something, we feel guilty. If we feel guilty, we want to alleviate the guilt, so we take it again, knowing that it will be broken again. This is the rational realm.

The Dharma that we are practicing is not that kind of realm. It is the One Mind Realm where there is nothing to take and there is nothing to break. Consequently, there is no guilt. You may then ask, "Why take this Jukai Ceremony?"

The answer is simple: for you to know that these are guidelines for your spiritual transformation from rational to irrational, from dualistic view to Dharma view, without losing your sense of responsibility or normal identity. We take the precepts in the knowledge that we are committing to an endless path of transformation, a path which requires our constant and vigilant awareness. In the case of Jukai, you are committing your lives to going beyond mere taking-and-breaking to a life lived in the consciousness of true insight. Therefore, in a larger sense, you are committing your lives to the realization of your True Nature. From the dualistic point of view, we must say, "I will not", constantly practicing this awareness, so that eventually we can embody "I will." Through practice and Zazen, in this way, we actualize the Fundamental Precept.

Now, all repeat after me:

*Buddham Saranam Gacchami
Dhammam Saranam Gacchami
Sangham Saranam Gacchami*

*I take refuge in the Buddha
I take refuge in the Dharma
I take refuge in the Sangha*

This is to proclaim that on Saturday, November 3, 1990, at Dai Bosatsu Zendo Kongo-ji, New York, the following students took Jukai according to the authentic tradition of Rinza Zen Buddhism.

NAME	DHARMA NAME	MEANING
1. Diane Applegate	ZAKKE	Innumerable Flowers
2. Louise Bayer	KOKE	Fragrant Flower
3. Julie Berriault	TARA	Silk Road
4. Kirsten Britte	NYODEN	Like a Flash of Lightning
5. James Borowiec	KOKAN	Reflection of Wisdom
6. John Brady	SHINGO	True Enlightenment
7. Vince Duggan	SOHAN	Epitome of Patriarchs
8. Cheryl Elliott	NEN NEN	Nen Nen
9. Steven Feldman	TENKO	Celestial Fragrance
10. Valerie Foote	SHIUN	Purple Cloud
11. Edwin Glassing	SEIGAN	Vow
12. Daniel Imerti	DAIYU	Great Sublime Peak
13. Susan Morningstar	SEIKO	Star Reflecting on the Lake
14. Thomas Nash	BANJO	10,000 Times Purification
15. Elizabeth Roberts	KANZE	Avalokitesvara
16. Keith Scofield	CHUYA	This is It!
17. Inrek Szczepkowiak	BANZAN	Indestructible Mountain
18. Ewa Tarasewicz	JIUN	Compassionate Cloud
19. Koen van Wijngaarden	YUGEN	Incomparably Profound and Minutely Subtle Wisdom Gate
20. Carl Viggiani	CHIMON	

MUISHITSU EIDO SOTAI ROSHI

Abbot, Dai Bosatsu Zendo • Kongo-ji

Now the Ten Precepts:

I will be reverential and mindful with all life; I will not be violent nor will I kill.

I will respect others' property; I will not steal.

I will be conscious and loving in my relationships; I will not give way to lust.

I will honor honesty and truth; I will not deceive.

I will exercise proper care of my body and mind; I will not be gluttonous nor abuse intoxicants.

I will remember that silence is precious; I will not gossip nor engage in frivolous conversation.

I will be humble; I will not praise myself and judge others.

I will be grateful for my life; I will not covet, envy or be jealous.

I will keep my mind always calm and at peace; I will not give way to anger.

I will esteem the Three Treasures: Buddha, Dharma, and Sangha; I will not defame them.

Each of you is now going to receive Dharma name and its meaning. Since you now commit yourself to the Dharma, it is proper to give you a name symbolic of the Dharma. I have been working on these Dharma Names

for the past month, trying to create the most appropriate one for each person, one that sounds nice and is also encouraging. It is my hope that each of you will attain the quality and depth of the meaning of your Dharma Name.

Each Dharma Name is one of the aspects of the Dharma. As the quality and the profundity of the Dharma cannot be expressed in one word except by saying "Dharma", we need to look at it from different angles. This is what a Dharma Name means.

The Dharma name which you now receive is your name, but it will also be shared by everyone since it is the one manifestation of the incomparably profound, minutely subtle Dharma. Please practice hard to live up to and actualize this name. ■

A wonderful demonstration of Dharma "coincidence" came to light at the morning meeting following sesshin. Zakke Diane Applegate and Kokan Jim Borowiec, both of whom took Jukai, are expecting their first child. Zakke shared with us the fact that they already knew the sex of their child and had picked out his name, Zack, or as they have been referring to him, Zacky.

NEW YORK ZENDO NEWS

THE NEW YEAR AT NEW YORK ZENDO

Plan to join us New Year's Eve at New York Zendo for our traditional service and party. The Zendo opens at 9 PM for Zazen and Kanzeon chanting. All participants offer incense and strike the large gong as we chant our way into the New Year. After the service, there will be a party. members, non-members and friends are all warmly invited.

DATES TO REMEMBER

The Spring Training period will begin on Wednesday, January 9th. Eido Roshi will give a Teisho for members.

Nirvana Sesshin 1991 will be held Friday, January 25 through Sunday, January 27. Weekend Sesshins at New York Zendo have been filled to capacity this year, so make your reservations early. The fees are \$40 for members and \$60 for non-members.

Saturday, February 16 is the date of the first Zazen Workshop of 1991. This all-day workshop will offer a more in-depth look at the forms and practice than is covered in Thursday Evening Introduction Class. The Workshop will include Zazen instruction, Morning Service, lunch with Jihatsu eating bowls and a Dharma Talk. Both beginners and members are encouraged to attend. \$10 for members, \$25 for non-members.

SCHEDULE CHANGE

Beginning in January 1991, New York Zendo • Shobo-ji will be closed Sundays and Mondays. Full Morning Service and Zazen will be held on Saturday Mornings from 10 AM to 12:30 PM.

MEMBERSHIP

While many of New York Zendo's activities are open to non-members, we rely on the monthly contributions and commitment of our members to staff and operate our programs.

Members receive discounts for Weekend Sesshins and Workshops and are eligible to attend Buddhist Study Classes. In addition, Wednesday evenings are for members only, with monthly Teisho and Dokusan with Eido Roshi. Discounts for sesshin at Dai Bosatsu Zendo are also included.

To qualify for membership, interested students must first attend at least four Thursday Evening Introductory Sessions. These consist of two classes: the first is a Beginner's Introduction to posture and breathing for Zazen and the second class offers Zendo procedures and a question and answer period.

After attending four Thursday evenings, you may speak with the Director of New York Zendo, Aiho Yasuko Shimano, regarding membership.

For more complete information about membership fees and requirements, call New York Zendo at (212) 861 3333.

NOVEMBER WEEKEND SESSHIN

November Weekend Sesshin was transformed into Kai Gen Kuyo Sesshin with the arrival of ten Buddha statues from Japan. These statues were carved by Mrs. Yoko Tanaka, who met Eido Roshi briefly during his Sabbatical Year. When Mrs. Tanaka learned that Roshi was going to participate in the dedication of the Saipan International House of Prayer, for which her teacher was creating the central Buddha statue, she related this story:

Until she became an adult, Mrs. Tanaka did not know that the father with whom she grew up was not her real father, for he had died on Saipan during World War II. She began to carve Buddha statues to pacify her grief. Her teacher, Ryoku, had not yet allowed her to perform Kai Gen Kuyo, which means "opening the eyes," by which the statues are transformed from mere artistic objects into religious statues.

Knowing that many American students wanted their own Buddha statues and that the Saipan International House of Prayer needed an endowment to meet maintenance expenses, Roshi agreed to accept the statues and to perform the Kai Gen Kuyo ceremony. With this ceremony, it is said that not only the statues are transformed, but, more importantly, our inner eye is opened. Two statues were kept for each Zendo and eight were adopted by students for their homes.

EXTRACURRICULAR

In November, Stuart Guthrie, a professor of anthropology at Fordham College brought 25 students from his "Magic, Science and Religion" class to visit the Zendo and get a taste of Zen. The staff gave an introduction to Zazen, followed by a short sitting. Eido Roshi gave a Dharma Talk, which was followed by informal tea and a lively discussion on life, death and Karma.

The following week, Professor Joan Stambaugh from the Philosophy Department of Hunter College brought 20 students so that they could really feel the atmosphere of Zen that couldn't be imagined in the classroom. Again there was instruction and a short sitting, as well as formal tea in the Zendo.

Starting with Spring Training Period of 1991, Professor Stambaugh will be teaching the Friday Evening Buddhist Studies Class once a month at New York Zendo. The other three classes will be taught, as before, by Saman Sodo.

This fall we had a call from our neighbors, a group of executives at FOX Television who requested a lunchtime class in Zen meditation to combat the stress of the workday.

IN THE BOOKSTORE

For the 1990 Zen Arts Sale we have designed a new Shobo-ji T-shirt from a painting done by Gempo Roshi when he was 96 years old. *Yoiko* means "good child," which is particularly meaningful for 1990, the United Nations Year of the Child. The Shirt is available in all sizes, including children's.

A new English translation of the *Rinzai Roku* by Yoshio Miyakoshi will soon be available for purchase for \$10 through New York Zendo and Dai Bosatsu Zendo.

NEW SOUNDS

New York Zendo and Dai Bosatsu Zendo have a new sound thanks to the generosity of Mr. Tetsu Komoro of Kyoto, Japan. He has donated two beautiful new mokugyo wooden drums carved from specially aged wood, and two new inkin bells. Earlier this year, Mr. Komoro donated new kansho bells for Dai Bosatsu Zendo as well. We are most grateful for his thoughtful generosity.

Pain and Practice

By Junpo Denis Kelly

Many times in these past three years at Dai Bosatsu Zendo have been painful. Like a child cutting teeth, we have experienced growth and change. At first there was a deep resistance to letting go of old and familiar ground. Now, we are maturing. We do not run from the pain and the struggle. Our practice prevails. Pure magic and mystery are revealed by the process of surrender, the embracing of pain.

Recently, I have had to look directly and constantly at my own physical pain. It has been eleven weeks now. A slip, a fall and pain that will not leave—an unwanted tenant that hangs around with no eviction date set. The neurologist and orthopedist agree that surgery is the only solution. To surrender to a stranger (a stranger with a sharp knife!) frightens me, but my tenant refuses to move out.

It has been said that "the taste of Zen is the taste of pain." Now, I cannot sit Zazen for more than fifteen or twenty minutes. I cannot do any serious Yoga. Walking more than a few hundred yards is uncomfortable. However, during the last eleven years

as a student of Rinzai Zen, I have learned to accept *physical* pain. This acceptance has taught me not to run away from pain, nor to run after pleasure, but to accept and surrender to what is, a gift of the Dharma.

The physical pain that Zen has taught me to accept is superficial compared to another pain that Zen has taught me to embrace. This is the real pain of practice, the pain of dying as we slowly begin to awaken, when we begin to see the truth and surrender our selfishness. This clear, crisp mental pain cannot be described. Like the air of a perfect winter day, it must be experienced, welcomed as anguish and joy, success and failure.

Doing sesshin alone on my back and zazen in different positions has been a blessing. My understanding of mortality has deepened while my patience has increased. We only begin to understand the true nature of practice when it leaves the Zendo, when it's unstructured, ordinary and experienced moment by moment. This is it! Not masochism but freedom. Things could not be otherwise, and with this understanding—pure mystery and magic are revealed.

DAI BOSATSU ZENDO NEWS

SPRING KESSEI

The Spring Kessei of 1991 will officially begin on April 1 and will end on July 8. If you are interested in attending, please call or write for an application. There are only a few spaces remaining.

MONASTERY PAINTING

Dai Bosatsu Zendo will be completely re-painted this spring beginning February 15. We invite any Sangha Members who can commit a

few days, a week or more to come and paint the interior of the building with us. Room and Board will be free.

This is a very big project, and we will need as much help as you can offer. Please plan to spend some time in February or March. Call Dai Bosatsu for details.

FALL KESSEI NEWS

The Fall 1990 Kessei ended on December 9, after the final ceremonies for Rohatsu Sesshin. On December 8,

Agetsu Kudo Agatha Wydler was ordained as a Rinzai Zen Nun. It has been a very strong Kessei, with a real commitment to silent and mindful work practice. As this Newsletter goes to press, several of the first time students plan to return in the Spring.

Among the highlights of Fall Kessei was the first Zen Hike, on the weekend of October 5th. Perfect weather and the peak beauty of the autumn leaves made this a rare weekend for silent hiking in the woods. A 14 mile all-day silent hike on Saturday was followed by supper and readings from appropriate sources. On Sunday morning, a walk to and from Black Ash Pond, with a period of Zazen on its banks, preceded the closing informal lunch.

Participants commented that the weekend had the quality of sesshin, difficult at times, but ultimately deep, and clear and rewarding. We plan to do it again next year. Watch for the dates.

ZENRIN'S PILGRIMAGE

There will be one notable change in the residential population this coming Spring. Because of his 10 years of dedicated practice as an ordained Rinzaï Zen Monk, Dai Bosatsu Zendo is sponsoring Zenrin Robert Lewis for two years of additional practice abroad. In January, Zenrin will embark on a two year pilgrimage to India, Sri Lanka and China. During his pilgrimage he will send us periodic reports of his practice and experiences. We will share portions of these in future issues.

SPRING ORDINATIONS

The first two sesshins of 1991 will end with full ordination ceremonies. On Saturday, April 13 Roko Sherry Chayat will become a Rinzaï Zen Buddhist Nun. Roko has been a student of Eido Roshi's for 20 years, and also studied with Myoon Maureen Stuart. She is the Spiritual Director of the Zen Center of Syracuse.

On Saturday, June 1, Jiun Ewa Tarasewicz and Banzan Jurek Szczepkowski will take full ordination. Jiun and Banzan have been residents at Dai Bosatsu for the last two years. After the Jukai Ceremony in November they departed for six months of travel and work, and after their ordination, they will be at Dai Bosatsu through the end of the summer.

PILGRIMAGE TO INDIA

We had hoped to have the complete itinerary and schedule of the January 1991 Pilgrimage to India for this issue of the Newsletter. But as yet, all the details are not yet complete. At present, we plan about a 3 week Pilgrimage, with stops at

Bombay, Dehli, Varanasi, Bodh Gaya, Kushinagar, Katmandu and Calcutta. Eido Roshi has contacted His Holiness the Dalai Lama to arrange a meeting. His Holiness responded that he will be most happy to receive us, and we are now in the process of negotiating dates.

OPEN SPACE

The 1990 Season of the Open Space at Dai Bosatsu ended with a retreat of Okiyo Yoga on the weekend of October 19. On Saturday evening, following Zazen there was a short Dharma Talk by Eido Roshi.

After the talk was a discussion, and question and answer period. Roshi was joined by Master Yoshiyuki Urushihata, the Head of the Oki Yoga Institute in Japan, Dr. Nathmal Tatia, a renowned Buddhist Scholar, who was the guest speaker for the Oki Yoga retreat, Professor Richard Pilgrim of the the Religion Department of Syracuse University and Wataru Ohashi, the founder and director of Ohashiatsu. Professor Pilgrim was here for the weekend with a group of 10 students, for his second visit this year, and Mr. Ohashi was here to discuss future retreats.

This karmic coming together and the exciting discussion that followed could not have happened without the Open Space Program in which so many new traditions and ideas have been introduced to the Zendo, and through which so many people have had their first taste of Zen.

We also hosted our first Writers' Retreat this Autumn. Novelist, Molly Moynahan brought nine of her creative writing students from Rutgers University. The group spent the weekend in the Guest House, working on journals, writing poetry and fiction. More literary weekends are planned for the Spring.

Also this autumn, Dai Bosatsu Zendo was the setting for one section of a video tape being made to explore alternative healing therapies for HIV+ men and women. The psychological and physical benefits of Zazen,

chanting, yoga and the daily life here are seen to be a possible model for conscious living and self transformation in the face of disease and crisis of any kind. The finished tape will be used in workshops across the country.

The schedule for 1991 is already quite full, with return visits from Integral Yoga Institute, the Society for NanLaoShu, our Alcoholics Anonymous Sangha, Ronnie Selden's Shakuhaichi Classes, the Writers' Retreat and Ohashiatsu. We will be welcoming several new groups, as well as continuing our policy of donating the Guest House to the staff of the Community Health Project in New York for respite time in their work with AIDS.

TEISHO TAPING SUBSCRIPTIONS

Dai Bosatsu Zendo still offers subscriptions for tapes of Eido Roshi's Teishos. A subscription for 6 tapes a year is \$45. Single tapes may be purchased for \$10 plus handling. Please specify the sesshin name and date. To renew or open a new subscription, send your check to Dai Bosatsu Zendo to the attention of Hon Christopher Adamo.

MAPLE SYRUPING

It will be maple syrup time again in February. Come and help us run the lines and cook the syrup. Room and Board will be free. Call for details.

AA AND ZEN

by Molly M.

I came to an AA 12-Step retreat at Dai Bosatsu because while I was four years sober, the 11th Step (Sought through prayer and meditation to improve our constant contact with God as we understood Him) continued to elude me. I hoped that the spiritual atmosphere of a Buddhist Monastery would enable me to get quiet and feel connected to a Higher Power. While there was no pressure to attend the Buddhist activities up the hill, I found

myself up at 5 AM, running to Morning Service, eager to sit in meditation.

The work I began at Dai Bosatsu on that rainy weekend nearly a year ago, I am now continuing as a part-time Kessei student. Zazen, Yoga, work practice, reading from recommended books and the teachings of Eido Roshi and Junpo, have answered many of the questions raised by my first visit. I didn't understand how "just sitting" could possibly alter anything in my complex and overextended brain. The first time I sat Zazen for the entire evening period, my back spasmed, my mind rolled backwards to my difficult past and forward into a presumably bleak future. I was convinced I was "different", incapable of change, nothing but neurotic attachment, an idiot who would never grasp the "right" way to do the practice.

As usual, I had it wrong. Just as I put one day at a time in my recovery from alcoholism, I needed to put one foot in front of the other as a beginning Zen student. While Dai Bosatsu Zendo follows the brisk Rinzai tradition of Zen, there is nothing inhuman or intolerant about the practice here. While a great effort is asked of you, you are given the tools, the support and the guidance to fulfill those demands.

My experience with Alcoholics Anonymous and Zen Buddhism is that both paths parallel and intersect, allowing me to move freely, without regret for the past or despair about the future, being useful to other human beings, transcending doubt and delusion as well as any "beginner" can. To remain sober, I rely on myself and the support of the rooms of AA. At Dai Bosatsu I am in control of my actions but the support of the Sangha is what enables me to continue to do my best.

The AA Step Workshops at Dai Bosatsu will be held throughout 1991. If you would like more information about the program call Molly M at Dai Bosatsu or (212) 874-0288. ■

Grassroots Zen

In addition to our officially affiliated Zendos in Washington and Reno, a number of sitting groups and Zen practice centers have sprung up among students who practice at Dai Bosatsu.

Now you can practice Rinzai Zen from Coast-to-Coast.

WASHINGTON, D.C. KASHIN ZENDO GENZO-JI - 7004 9th Street, N.W., Washington, D.C. 20012. For almost 20 years, Kashin Zendo has maintained a regular sitting schedule. Sittings are scheduled on Tuesday evenings from 6:30 to 9 PM, Wednesday evenings (Newcomers Night) 6:30 to 8:30 PM, and Sunday mornings from 8:30 to 11 AM which includes Morning Service. In addition, there are all-day sittings once a month, and two Weekend Sesshins. In the third weekend of January 1991, Eido Roshi will visit. During the all-day sitting, Roshi will give a public talk, and give private interviews with Zendo members.

This past autumn, house repairs have been in progress, plastering the Zendo, and painting and pointing the outside of the building. In addition, part of the Japanese stone garden has been redesigned.

RENO, NEVADA GINZAN - SILVER MOUNTAIN SANGHA Ginzan Zendo has just celebrated its Fifth Anniversary. 21 students from Ginzan Zendo, and the Deer Run and Alaya Sanghas came together November 9 - 11 for a Weekend Sesshin with Eido Roshi at Lake Tahoe. In addition to the annual Weekend Sesshin, Silver Mountain Sangha offers regular Sunday Evening Zazen. For information please call Jisho Jackie Christenson at H (702) 747 0707 or W (702) 322 2270.

CORTE MADERA, CALIFORNIA - DEER RUN ZENDO 25 Deer Run Road, Corte Madera, Ca. 94925.

In January 1990, Godo Gordon Johnson converted his living room into Deer Run Zendo. It has become the center of Rinzai Zen Practice for many students of Dai Bosatsu and New York Zendos who are living and visiting in the San Francisco area.

Public hours are Tuesday and Thursday mornings with one sitting beginning at 7:30 AM. Wednesday evening and Sunday Mornings there are two sittings, with kinhin in between. Morning sittings are generally followed by yoga class. For information, call (415) 924-5159

BOULDER, COLORADO - THE ALAYA CENTER 1350 Old Tale Road, Boulder, Co 80303. Regular sittings are from 7 to 7:45 AM Monday through Thursday. There are other scheduled sittings. For that schedule and any other information call Thomas Huffman (303) 449 5734.

RIDGEWOOD, NEW JERSEY - ZEN MEDITATION IN RIDGEWOOD Muin Bernard Spitz, who has been a student of Eido Roshi's for over 15 years, leads regular sittings on Monday evenings from 8 to 9:30 PM at the Unitarian Society Auditorium, 173 Cottage Place, Ridgewood, N.J. For information, contact Muin Bernard Spitz at (201) 652 0313

SYRACUSE, NEW YORK - ZEN CENTER OF SYRACUSE (HOEN ZENDO) - 111 Concord Place, Syracuse, New York 13210. Zen Center of Syracuse offers regular sittings on Tuesday Mornings from 8:30 to 9:30 AM, Thursday evenings from 6 to 8 PM, and Saturday Mornings from 9 AM to 12 Noon. In addition, Weekend Sesshins are offered two or three times each year. For information, contact Roko Sherry Chayat (315) 479 9355.

■ THE NEWSLETTER OF THE ZEN STUDIES SOCIETY ■

Donge John Haber - Editor

Seigan Ed Glassing - Design and Layout

PORTLAND, OREGON - KANZEON ZENDO In celebration of his 10th Anniversary as a student of Eido Roshi, Banjo Thomas Nash announces that he plans to establish a regular sitting schedule beginning in January 1991. For information contact Banjo at 2304 East Burnside, Suite 202, Portland, Oregon 97214.

CHRISTIANSBURG, VIRGINIA - BLACKSBURG ZEN GROUP 2459 Ellett Road, Christiansburg, Va. 24073. For 4 years, Tenko Steven Feldman has been offering Sunday Morning Zazen from 9 to 11 AM. For information call (703) 382-9125.

RICHMOND, VIRGINIA - THE ZEN GROUP OF RICHMOND The Aquarian Book Shop, 3519 Ellwood Avenue, Richmond, Virginia. The Zen Group of Richmond offers Sunday Evening sittings from 6:30 to 9:00. For information, call Melinda Nolen at (804) 353 0252.



Season's Greetings

In Spring hundreds of flowers,
In Summer refreshing breeze,
In Autumn Harvest moon,
In Winter snowflakes
accompany you.

May 1991 be another wonderful year
for you and yours.

Let True Dharma Continue!

1991 Schedule

NEW YORK ZENDO • SHOBO JI
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Training Period Begins	January 9
Nirvana Sesshin	January 25 - 27
Zazen Workshop	February 16
Yasutani-Soen Roshi Sesshin	March 15 - 17
Buddha's Birthday Workshop	April 6
Nyogen Senzaki Sesshin	April 26 - 28
Zazen Workshop	June 8
Zazen Workshop	July 20
Training Period Ends	July 31
Zendo Closes	August 1
Fall Training Period Begins	September 4
Anniversary Sesshin	September 13 - 15
Zazen Workshop	October 19
November Sesshin	November 15 - 17
Zen Arts Sale	December 14 - 15
Training Period Ends	December 18
Zendo Closes	December 19
New Year's Eve Service	December 31
1992 Training Begins	January 8

DAI BOSATSU ZENDO • KONGO-JI
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Fax (914) 439 3119

Monastery Opens	February 15
Spring Kessei Begins	April 1
Holy Days Sesshin	April 6 - 13
Zazen/Yoga Workshop	May 3 - 5
Memorial Day Sesshin	May 25 - June 1
Weekend Sesshin	June 14 - 16
Anniversary Sesshin	June 29 - July 6
Spring Kessei Ends	July 8
5-Day Summer Sesshin	August 4 - 9
O-Bon	August 17
Fall Kessei Begins	September 9
Golden Wind Sesshin	September 21 - 28
Zazen/Yoga Workshop	October 11 - 13
Harvest Sesshin	Oct. 26 - Nov. 2
Rohatsu Sesshin	Nov. 30 - Dec. 8
Fall Kessei Ends	December 11
Monastery Closes	December 13



The Zen Studies Society

Dai Bosatsu Zendo • Kongo-ji

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